

D618
C532
JAN 18

BONEBRAKE SEMINARY LIBRARY

The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

Vol. XX

NOVEMBER 1, 1953

No. 4

Published quarterly by the Divinity School of the University of Chicago, 5801 Ellis Ave., February 1, May 1, August 1, and November 1. Entered as second-class matter, March 20, 1934, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of February 28, 1925, authorized April 18, 1934.

THE SECURITY OF FAITH

[The following sermon was preached by Professor J. Coert Rylaarsdam, Chairman of the Biblical Field in the Federated Theological Faculty, on the occasion of the inaugural chapel service for the Autumn Quarter in the Federated Theological Schools.—EDITOR.]

I

WE ALL sense that we live in a time of crisis. We feel that everything that can be shaken is actually being shaken. A generation or more ago serious young theologians were critics of the inherited forms of the Christian tradition. Sometimes they became iconoclasts. Today's young and serious theologians are seekers—seekers for securities or for a security that will withstand the judgments and transitions of our day.

Recently a young American who had been living and working in Europe for several years came back for a visit to the United States. He said that on his return he had something of the experience Europeans say they have when they visit America nowadays. Europeans who have been to America, he said, report that they have the feeling that they have been to "the Old World." To them America seems like a continent where the old standards, the old stabilities, and the old forms of order—social, political, economic, and religious—are still taken for granted and assumed to represent an adequate security as a whole, particularly when viewed superficially. But it is scarcely true of this generation of theological students.

Americans in general are insecure today. They are nervous and apprehensive about the future. They are instinctively uncertain about the adequacy of the inherited forms of the past—this is indicated when they become skilful in proclaiming their adequacy. What distinguishes today's thoughtful student is that he has become articulate about this loss of faith in

THE DIVINITY SCHOOL NEWS

the traditional securities. He knows they are idols. He sees God's work, if he sees it at all, not in the inherited forms of the past but in the destruction and judgment in which these forms go down. God is disclosed as the great Destroyer. The honest young seminarian confesses today that our security is not in the definitions we have given or in the orders we have established, or in the institutions we have built. Our security, he says, if there be any security, is in the living God himself, in the assurance of both his power and his goodness. If there be any refuge, "God is our refuge and strength." There is disillusionment and emptiness; but there is also a deep longing, a longing for faith that will outlive the judgments of our era.

Once Jesus told the story of a rich farmer who had had a good year. His crops were abundant. He decided to build ample storage space for them and then settle down to a life of quiet security and enjoyment. Jesus called him a fool because he thought he had security.

The story of that rich farmer is the story of Everyman. It was not any specific act of the rich farmer that made him a fool; it was the attitude toward life that produced all his acts. His total purpose was bad. The big harvest was not evil, nor was the man's capacity to eat, drink, and be merry. And the barns were all right. In themselves these things were just made possible by a natural order which is God's creation.

The rich man's sin was his desire to be independent. He wanted to be God. He thought that by manipulating the gifts of nature he could come to control their source. If he could only get enough of nature's products—whether crops or gadgets—he could write his declaration of independence and control his own destiny. But listen: "Thou fool, this night will thy soul be required of thee." Physical death, at least, would still be a part of the natural order which nature's creatures, after the flesh, must submit to. The battle for man-made security is always an uphill battle, and it always ends in defeat. Man ends as he begins, a creature; he cannot encompass the order in which he has been set by his creator. Thou must die. This the rich fool forgot.

The poet Robert Burns sang about "the glorious gift of being independent." But what does it mean—"independence"? Is it the freedom to obey or the power of the dictator? Does independence imply a denial of our creaturehood? Does it imply the denial of our need of God, our relatedness to our fellows? Independence: scoundrels shelter in your shade, the elfish props of a dying order, the rebels against the common good, the champions

THE SECURITY OF FAITH

of an unlimited national sovereignty; all who are insecure in their station, all whose riches consist in the things they possess rather than in the love and power of the living God who would speak by them and work through them.

How can we have a cohesive society in which there is also room for individual expression and creativity? The failure of our world to find the answer to this question is a measure of the tragedy and bankruptcy of our era. In one camp there is selfish individualism, opportunism, and a grasping for the easy chance. The enthronement of policy over principle eats away at the fabric of society until it falls apart like loose sand. Great common purposes are few; but there are millions of little plans of little people each trying to run the world for his own good. There is no zest, no action, even war scarcely unites men. The other camp has seen this folly. But it has crushed out not only individualism's sin but individuality itself—man's God-given heritage. Neither camp has ceased the futile war for independence. Neither side has heeded the Master's word, "If any man would save his life, he must lose it." Freedom, security, and victory do not come by extending the frontiers of human dominion, individual or collective. Security and freedom only come when by faith man exchanges his frontiers for the frontiers of God. But our world is "not rich toward God."

II

The rich fool was self-sufficient. It was with great wisdom that the church long ago called pride the root of all sin, for by pride is meant this desire of man to be self-sufficient. Pride comes in many forms. The rich farmer boasted; but he built barns because in his heart of hearts he knew he was vulnerable. Back of all pride lies fear, a sense of insecurity. I may lose what I have; what would I do without it? So I had better get more of it. This is the argument of pride and fear. We all know it in its common forms; the boaster's insecurity, the foreman's profanity, and the loudness of the drill sergeant.

In the race for security life becomes an eternal "reaching for stars." In the words of G. B. Shaw, men become the ardent devotees of "the Gospel of getting on." But the goal is never attained. The stars are never grasped. Fear and insecurity continue to hover about the flimsy houses built by man. The tradesman wants a balance, the scholar wants a name, and religion

THE DIVINITY SCHOOL NEWS

wants the justification of science. Means become ends. The proud place the bastions of their security in the heritage of the past. They count on their achievements rather than on the Spirit of the Eternal who makes them possible. Adventure dies, for the proud who live by fear no longer trust the power and freedom of God. "They worship the creature rather than the Creator."

The gross materialistic pride of the prosperous farmer is relatively harmless. The rich fool in our story was too naïve and unsophisticated to fool anybody. You can always tell the racketeer who speaks the dialect of the gang, even though he may live in the suburbs. But man's pride coming in the sheep's clothing of respectability is more insidious. The self-seeking politician who has no ends but his own but who knows how to make the honest and worthy cultural and religious values prized by his constituents serve those ends is not always so easily detected.

Pride is atheism. We must look out for ourselves, so thought the fool. Men worship what is theirs rather than the God who is the source of all that is. The vicious circle completes its course again and again. We forget that the things that are seen are temporal but that "the things that are not seen are eternal." The history of religion itself bears mute witness to our besetting weakness. The eternal Word of the living God, his creative activity and purpose, which judges and regenerates the heart of man, is replaced by the visual mediums of book and spire, of pulpit and chalice, as the forms of man's obedience. And it is also the testimony of history that, when these gifts and instruments become the object of our security, rather than the God who provides them and whose work gives them meaning, then fear lays its hand on the church. And this fear finds its outlet in bigotry, heresy hunts, and divisions. Oh, it is a great temptation! Fearful souls look longingly at the security of a great religious structure. Tired minds long for a creed that will once and for all say the last word of all things. But these too are not man's riches toward God. These too shall pass away with all works of pride.

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust
And, guarding, calls not thee to guard.
For frantic boast and foolish word
Thy mercy on thy people, Lord.

THE SECURITY OF FAITH

III

There is no security in security. Self-reliance and independence end in defeat. Our generation has rediscovered the meaning of the Last Judgment in so far as this ends the human point of view. We know more deeply than we have known for some time that man's world is always ending, in your life and mine—or wherever God destroys the work of human pride. The execution of the sentence pronounced against the rich fool has already taken place in us. The old world is dying—individually and collectively. But the New Age has not yet begun; we are, as it were, living in a no-man's land between self-reliance and faith. We know the judgment but we await the resurrection.

Arthur Koestler has called this the "Age of Longing." In his moving essay entitled "In Memory of Richard Hillary" he says that we are "sick with the nostalgia of something and fight for that which as yet is not." The present struggle of democracy against totalitarianism becomes for him "the myth of the crusade without a cross, and of desperate crusaders in search of a cross." We stand, as it were, on the borderland between death and life. We mix hope with despair, nostalgia with cynicism.

Long ago, among the Jewish DP's in Babylon, the poet we call Second Isaiah spoke in the name of God to an age of longing and by his word transformed it into an age of faith.

The grass withers, the flower fades,
But the word of our God shall stand forever.

"Yes," we can hear him say, "Yes, it is true. Human life is frail and transient. Man cannot control his own end. All flesh is grass. By themselves men are broken and helpless captives, if not in body, as we Israelites, then nevertheless in spirit. But, 'the Word of our God shall stand forever.'"

For those under the Judgment of God, broken and helpless, a new world is born. The bastions of our defense no longer lie behind us, in our know-how or in our gadgets; our security is the New Jerusalem that comes down from heaven. We discover that our hope in the last analysis lies not in some special brand of culture or art. There is no security in one more division, in the Western Hemisphere, in Rome, Canterbury, or Geneva. Our hope lies in thinking of ourselves as the instruments of the living God and in serving his plan as our own.

"To be rich toward God" means that we believe that God is the master

THE DIVINITY SCHOOL NEWS

of history and that therefore right and truth, justice, love and freedom, do make a difference—and that nothing else matters. This security of faith has its hero in the obscure Habakkuk:

Though the fig tree shall not flourish
And though there be no fruit in the vine

.....
Yet I will rejoice in the Lord,
I will joy in the God of my salvation.

Our generation wants heroism; it wants a hard life. "Blood, sweat, and tears," yes; emotionally they appeal to us. We fret about our loss of dynamic, about the opportunism of policy and the moral rot. But we cannot have heroism and character without having a cause and a security bigger than ourselves. The martyrs and the saints of all the centuries have been those who took off their armor at the altar of God and in utter simplicity and trust stretched forth their hands to receive the gift of life. Faith like that is the basis of both security and heroism today also.

We cannot will ourselves into this exultant security of faith. It is God's gift, given in his own time, in his own way, and on his own terms. It is for us to go on longing in expectation and seeking in prayer. It is for us to participate in the life and worship of the church of Christ, where liturgy sets forth and celebrates the security and the faith we seek even though, for the moment, the assurance of that faith may not be ours individually. The cry of our anguished souls, "How long, O Lord," must be confronted by the testimony of the church at worship. "Be still; and know that I am God."

In the famous play, *The Green Pastures*, there is a moving scene in which Moses takes leave of the children of Israel whom he has led so long and so well. He is very old and almost blind. He has just commanded Joshua and the tribal leaders to take over and march the people away. Faintly in the distance one can hear them departing. Moses stands there in the stillness, all alone. With trembling voice he speaks, "You'se with me ain't you, Lawd?" A hand appears on his shoulder, and God says, "Co'se I is; co'se I is." Moses was rich toward God. Rich in life and in death. Rich in the security of faith.

J. COERT RYLAARSDAM

JOSEPH BOND CHAPEL
October 14, 1953

ALUMNA RECEIVES RECOGNITION

NOTES FROM THE DEAN'S OFFICE

REGISTRATION

The registration in the Federated Theological Schools for the Autumn Quarter is 300. Of this total number, 162 are registered in the Divinity School, 109 in the Chicago Theological Seminary, 14 in the Disciples Divinity House, and 15 in the Meadville Theological School. Degrees sought in the Divinity School are: Ph.D., 81; B.D., 56; M.A., 18. Denominational distribution in the Divinity School is represented by Methodist, 33; Baptist, 30; Presbyterian, 27; Lutheran, 16; Episcopalian, 13; Disciples, 12; Evangelical-United Brethren, 4; and Evangelical

and Reformed, 3. Nineteen other religious bodies, Christian and non-Christian, are represented by one to two students each.

CONVOCATION

At the Summer Convocation, August 29, 1953, the following degrees were conferred:

Master of Arts:

WILLIAM BRUFFIE CONNOR

A.B., University of Richmond, 1943

B.D., Colgate-Rochester Divinity School, 1946

MINNA DOROTHEA REGIER

A.B., Bethel College, 1945

Doctor of Philosophy:

VALOROUS BERNARD CLEAR

A.B., Anderson College, 1941

ALUMNA RECEIVES DIVINITY SCHOOL RECOGNITION

On the occasion of the annual dinner-meeting of the Baptist Theological Union the Divinity School has heretofore nominated one of the School's alumni to be honored as the man-of-the-year. On the occasion of the dinner-meeting this year, October 14, this honor went for the first time to an alumna who has done outstanding work as a Christian leader and who has distinguished herself in exemplifying the principles of inquiry and growth which characterized her experience as a student in the Divinity School.

The person selected for this honor is invited to attend the B.T.U. dinner and to respond to the citation presented in behalf of the B.T.U. Board. At the dinner this year the recipient of this honor was Miss Frances Helen Mains,

National Student Secretary of the Young Women's Christian Association in the Geneva (Midwest) Region, with offices in Chicago, Illinois.

CITATION

FRANCES HELEN MAINS, Master of Arts, 1933; National Student Secretary of the Young Women's Christian Association in the Geneva (Midwest) Region; a Churchwoman, an active member of the Presbyterian Church since childhood, who has done much to enhance the status of the lay ministries inside and outside of the Church and who has endeavored, through a lay ministry to university students, to demonstrate the intellectual and spiritual relevance of the Christian Church for the world of the American campus; a Professional Religious Worker who has striven, especially in her capacity as a National Student Secretary of the YWCA, to estab-

THE DIVINITY SCHOOL NEWS

lish more securely the place of women in professional and voluntary positions of leadership in all fields of institutional religion; and who has pressed untiringly for higher standards of intellectual and spiritual qualification especially in her own field of professional work; a Daughter of the Midwest, trained and nurtured in its schools and churches, and acquainted sensitively with its travail and promise, who has persistently studied and worked to give shape

to its constructive energies; an Alumna who has faithfully supported the School in all its undertakings and who has exemplified the disciplines and values that have characterized its tradition of theological inquiry through the years; has been selected by the Board of Trustees of the Baptist Theological Union to represent the alumni of the Divinity School at the Annual Dinner to the Federated Theological Faculty, Wednesday, October 14, 1953.

PRESENTATION OF ORMAND ESH LOVELL MASTER'S HOOD

One year following the date of his death in East London, October 14, 1952, the Master's Hood of the Reverend Ormand Esh Lovell, M.A. '19, which had been presented to the Divinity School by Mrs. Lovell, was presented to Miss Frances Helen Mains, the Divinity School alumna of the year. In forwarding his father's hood to the Divinity School, Mr. Wilbur E. Lovell of the Witwatersrand Technical College, Witbank, Tvl., South Africa, wrote, "It is the wish of my mother that you would accept my father's hood for presentation to some Divinity student who earns the right to such a hood." In presenting the hood to Miss Mains, there was every confidence that the wishes of Mrs. Lovell had been respected, and Miss Mains as the honored recipient of this gift expressed her appreciation for the generosity and kindness of the Lovell family.

The Reverend Mr. Lovell was born in Melbourne, Australia, in April, 1885, and went to South Africa in 1903. In 1912 he was married to Avice Mapstone.

During a period of eight years in America Mr. Lovell studied at the College of the Bible, Lexington, Kentucky, and Butler University, Indianapolis, Indiana, and received the M.A. degree at the Divinity School. Returning to South Africa in 1920, he accepted the charge of the Wakkerstroom Union Church; for the following five years he was headmaster of the Umpumulo Native Normal College, and for the next seven years was grantee of the African Board Schools in Natal. During this time he also served various Durban churches. From 1934 to 1936 he returned to the ministry as Minister of the Yeoville Congregational Church, Johannesburg. Ill-health prevented his continuance in this work, and he returned to Natal, where he was headmaster of the Nuttall Training College for thirteen years. Upon retirement he returned to the ministry, taking charge of the Doddridge Congregational Church of Graaff Reinet. On his death last year Mr. Lovell was survived by his widow and three sons.

CHICAGO ECUMENICAL INSTITUTE

ROGER WILLIAMS FELLOWSHIP CONFERENCE

As this issue of the *Divinity School News* goes to press, approximately seventy members of the Roger Williams Fellowship of the American Baptist Convention, representing thirteen states, principally in the Midwest, have made

reservations for the conference which is to be held at the Divinity School on November 10, 11, and 12. A full report of this conference will be given in the February issue of the *Divinity School News*.

CHICAGO ECUMENICAL INSTITUTE

August 2-13, 1954

Preceding the meeting of the World Council of Churches in Evanston, Illinois, next August, twelve theological seminaries in the Chicago area are co-operating with the World Council of Churches in arranging an ecumenical in-

The purpose of this institute is to provide ministers and qualified church workers and lay people, many of whom will be unable to participate in the Evanston assembly, with a study of the Christian faith with special attention to the issues of biblical theology and thought which are important for the ecumenical movement.

Registrants will have direct and close contact with notable and influential leaders of churches in Europe, Asia, and Africa.

The institute, in session for two weeks, August 2-6 and August 9-13, will follow a program of three lecture classes daily, three seminars, and services of ecumenical worship. Furthermore, there will be opportunities for conference with faculty leaders, visits to places of ecclesiastical interest, and other activities.

The institute will meet on four cam-

pus simultaneously: Bethany Biblical Institute; the University of Chicago (Federated Theological Schools—Chicago Theological Seminary, Disciples Divinity House, Divinity School of the University of Chicago, and Meadville Theological School); Garrett Biblical Institute and Seabury-Western Theological Seminary; and McCormick Theological Seminary. Other seminaries co-operating in planning and organization and providing housing are the Chicago Lutheran Seminary, Evangelical Theological Seminary, the Baptist Missionary Training School, Northern Baptist Theological Seminary, and North Park Theological Seminary.

The faculty will consist of delegates and consultants to the World Council meeting from churches abroad, East and West. Each of the four centers will provide a dean from its own faculty. The program at each center will be different each week, so that registrants may profitably attend the same center for two weeks.

Housing will be available each week for fifteen hundred registrants: married couples, single men, and single women.

THE DIVINITY SCHOOL NEWS

The registration fee is \$7.50 per week. Cost of board and room will be announced later.

Those interested in possible scholarship and travel assistance should consult their denominational officials, and

for further information all correspondence should be sent to President A. C. McGiffert, Jr., Chairman for the Chicago Ecumenical Institute, Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois.

ALUMNI NOTES

William R. Yard, B.D. '09, is now interim pastor of the First Baptist Church, Sheffield, Iowa. For approximately twenty years Mr. Yard was president of the Iowa Baptist Assembly. He is the author of a forthcoming publication entitled *History of the Iowa Baptist Assembly*.

Webb Howard, ex-'53, is now director of public relations of World Neighbors, Inc. Mr. and Mrs. Howard reside in Columbus, Ohio.

Suzanne G. Rinck, M.A. '40, is now dean of the faculty of the Baptist Missionary Training School, Chicago, Illinois.

Werner G. Keucher, M.A. '41, was recently installed as president of the Baptist Missionary Training School.

W. R. Hutton, B.D. '18, of Nowgong, Assam, India, is the author of a recent translation of the Bible into Mikir.

Benjamin L. Teller, ex-'36, is now rabbi of Congregation Adath Israel, Evansville, Indiana.

A. T. DeGroot, Ph.D. '39, dean of the Graduate School, Texas Christian University, is the author of a chapter entitled "Genius and Immortality" in the symposium *You Can Live Forever*, edited by Mr. DeGroot and published in September, 1953, by Arthur James,

Evesham, Worcester, England.

John C. Mayne, M.A. '30, is director of Protestants and Other Americans United for Separation of Church and State, and associate editor of *Church and State Review*, with offices at 1633 Massachusetts Avenue NW, Washington 6, D.C. He has purchased a new home in Arlington, Virginia. Mr. Mayne was the speaker at Reformation Day Services of the Philadelphia Lutheran Group this year.

Toyozo W. Nakarai, ex-'30, professor of Old Testament, Butler School of Religion, has received the B'rith Abraham award for Advancement of Hebrew Learning and the J. I. Holcomb Award for outstanding academic contribution to Butler University. Born in Japan, Mr. Nakarai was able to become naturalized in June after thirty years' residence in America. This year he was in Israel for a six-week study tour.

Robert W. Goodlow, Ph.D. '29, professor of church history in the Perkins School of Theology, Southern Methodist University, is the author of *Sacraments in Methodism*, published by Abingdon-Cokesbury Press.

William A. Irwin, Ph.D. '25, professor emeritus of Old Testament language and literature of the Federated Theological

ALUMNI NOTES

Faculty, and professor of Old Testament at Perkins School of Theology, is the author of *The Old Testament, Keystone of Human Culture*, published by Henry Schuman of New York.

Howard Bream, Ph.D. '49, has been appointed to the faculty of the Evangelical Lutheran Theological Seminary of Canada, Waterloo, Ontario. Mr. Bream has served as pastor of the Evangelical Lutheran Church, Trinidad, Colorado, for the last four years.

A. D. Beittel, Ph.D. '29, is serving as professor of religion and dean of the Chapel, Beloit College, Wisconsin. For the past seven years Mr. Beittel was president of Talladega College, Alabama.

Elmer G. Million, Ph.D. '50, is now executive director of the Department of the Ministry of the National Council of Churches of Christ in America, with offices in New York City.

Charles S. Braden, Ph.D. '26, is the author of *War, Communism and World Religions*, published in September by Harper and Brothers. Although Mr. Braden retired September 1, he was asked by Northwestern University to remain for 1953-54 as acting chairman of the Department of History and Literature of Religions.

L. T. Nutting, M.A. '23, is now pastor of the Seaside Methodist Church, Seaside, California.

Clarence L. Covell, B.D. '26, CTS, is now pastor of St. Peter's Congregational Church, Beaverbrook, Oregon. Mr. Covell was formerly minister of Pilgrim Congregational Church, Tacoma, Washington.

James Milton McKnight, ex-'31, minister of the First Presbyterian Church, Crestview, Florida, was chosen "Minister of the Year" in Florida, and his church was chosen as Florida's "Church of the Year," in the contest of fourteen hundred churches of all denominations conducted by Emory University. Mr. McKnight has been minister of the Crestview church since 1946. Since that time the church has increased its membership from 60 to 260, a three-story recreational building has been constructed and is free of debt, a youth center has been organized, lots adjacent to the church property have been purchased, and the sanctuary has been remodeled.

C. C. McCown, Ph.D. '14, recently professor emeritus, Pacific School of Religion, Berkeley, California, has been engaged by Twentieth Century-Fox Company to serve as archeological adviser for the forthcoming production of a movie based on the legend of Solomon and the Queen of Sheba. Dr. McCown was also adviser for the film *David and Bathsheba*.

William C. Graham, Ph.D. '26, principal of the United College in Winnipeg, Manitoba, recently dedicated a stained-glass memorial window in the college chapel. The window memorializes the late B. C. Parker, a former chairman of the Board of Regents of the College.

On July 26 Stiles Lessly, B.D. '29, minister of the First Congregational Church, De Kalb, Illinois, laid the cornerstone for a new church building. The architecture is New England Georgian.

THE DIVINITY SCHOOL NEWS

Errol L. A. Rhodes, Ph.D. '48, is serving as visiting professor at the Church Divinity School of the Pacific, Berkeley, California, through the present autumn term. In December Mr. Rhodes expects to transfer to his native Japan, where he is under appointment to Hokkaido University as chaplain and chairman of the Department of Biblical Languages and Literature. Hokkaido is one of the six imperial universities of Japan, and this is the first time such an appointment has been made to a Japanese imperial university.

Hazel E. Foster, Ph.D. '33, retired June 9, 1953, from the School of Religion, Morehouse College, Atlanta, Georgia. Miss Foster was awarded a scroll of recognition as New Testament professor by Morehouse College, and another scroll by the School of Religion. She is now visiting professor of New Testament in the College of Theology, Silliman University, Dumaguete, Philippines.

Edgar J. Goodspeed, Ph.D. '98, Ernest D. Burton Distinguished Service Professor Emeritus of Biblical and Patristic Greek, Divinity School of the University of Chicago, is the author of the recently published *As I Remember*, an autobiography. This is a Harper publication.

William C. Smith, Ph.D. '20, is now visiting professor of sociology, Lewis and Clark College, Portland, Oregon. Mr. Smith is the author of *The Step-child*, published this year by the University of Chicago Press. Morgan S. Adell, Ph.D. '31, is president of Lewis and Clark College.

Edward H. Koster, B.D. '24, is now parish minister, Fountain Street Church, Grand Rapids, Michigan. Mr. Koster was pastor of the Plymouth Congregational Church, Fond du Lac, Wisconsin, for fourteen years before beginning his ministry with Fountain Street Church. The Fond du Lac church, under Mr. Koster's leadership, completed a successful building program. Duncan E. Littlefair, Ph.D. '40, is minister of the Fountain Street Church.

Roy J. O'Brien, M.A. '36, is chaplain of the Veterans Administration Hospital, Palo Alto, California.

E. Theodore Bachmann, Ph.D. '46, has been appointed director of graduate studies in the newly organized Pacific Lutheran Seminary, Berkeley, California.

Eugene S. Tanner, Ph.D. '34, is now head of the Department of Religion of the College of Wooster, Ohio. Mr. Tanner had previously been a member of the Department of Religion of the University of Tulsa for sixteen years.

Rose-Marie Brubaker McCartney, ex-'36, now residing in Chester Springs, Pennsylvania, Route 1, writes: "After more than ten years of public school and Sunday school teaching, I'm concentrating on rearing three daughters."

Francis Lee Albert, ex-'25, after thirty-five years of continuous service with the United States Navy as Chaplain, retired June 30, 1953. Dickinson College, Carlisle, Pennsylvania, awarded Chaplain Albert the honorary degree, Doctor of Humane Letters, in June, 1950.

Arthur W. Hummel, B.D. '14, Ph.D.,

IN MEMORIAM

University of Leiden, 1931, has been Chief of the Division of Orientalia in the Library of Congress since 1927. He was recently elected to membership in the

American Philosophical Society.

Myrddyn Jones, Ph.D. '45, has been appointed Librarian, School of Religion, Butler University.

IN MEMORIAM

Ormand Esh Lovell, M.A. '19, in East London, on October 14, 1952. Elsewhere in this issue is a brief account of Mr. Lovell's work and of the gift of his Master's hood to the Divinity School.

R. Edward Sayles, B.D. '16, recently in London, Ontario. Mr. Sayles had served Baptist churches in Austin, Minnesota; Joliet, Illinois; and Ann Arbor, Michigan. He had been confined by illness for the past twelve years. He is survived by Mrs. Sayles, a son, Robert, and a brother and sister.

Joel Franklin Wood, B.D. '97, July 24, 1953, at his home in Los Angeles, California. Mr. Wood had held various pastorates in the Middle West for twenty-five years before his retirement in 1922, due to illness. He is survived by a daughter, four grandsons, and a brother, Rev. Martin A. Wood, College Park, Georgia.

Church Howe Smiley, M.A. '30, March 4, 1953, at the close of the board meeting of Broadmoor Christian Church, Houston, Texas, which he had served since 1951, after retirement from mission service. Mr. Smiley served in the mission field in India for thirty years.

During one furlough he taught Bible and missions at Texas Christian University.

William H. Jones, M.A. '19, B.D. '21, October 18, 1953, in Scarsdale, New York, where he had been living in retirement since 1945. Dr. Jones was seventy-eight years of age and had a long and distinguished ministry in the American Baptist churches. For twenty-two years he was pastor of the Immanuel Baptist Church in Portland, Maine. During his ministry in Portland the Immanuel church constructed a new building considered one of the finest examples of English Tudor architecture in New England. Before going to Portland, Dr. Jones was minister of the North Shore Baptist Church in Chicago. He was a distinguished leader in the Northern Baptist Convention, having served as a member of the executive board of that body, and was prominent for his leadership in civic and community life. In 1927 Bates College awarded him an honorary Doctor of Divinity degree. He is survived by his widow, Isabelle Strong Jones, a daughter, Mrs. Gregory Chorlian (Mary Isabelle Jones), and a granddaughter.

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name.....Address.....

U. of C. degrees.....Year.....

Other degrees.....Institutions.....Year.....

Mailing address.....

New pastorate or other position.....

Book published.....

Election to position of honor or responsibility.....

Interesting project recently accomplished.....

Any other information of interest.....

